

ECONOMIC CONDITIONS OF TRIBAL PEOPLE - A CASE STUDY OF CHITRADURGA DISTRICT, IN KARNATAKA STATE.

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Abstract

Chitradurga district is an administrative district of Karnataka state in southern India. The **tribal population** is identified as the aboriginal inhabitants of our country. They are seen almost in every State of India. As the name implies, **tribes** are '**Adivasi**' or original dwellers, living in the subcontinent. Tribal development aims at increasing the incomes and strengthening the material aspects of tribal culture. The folk literature of Kadugollas of Chitradurga is rich. Folk singers like siriyaaji, Eranna of yaraballi and their contribution is in vogue to day. The inhabitants of hamlets have reposed more confidence in ancestors and elders, and they worship as deities. The tribal community has been giving importance to kinship is a practice. The majority of tribal are agriculture labourers, small farmers and they have shifting of cultivation, but the cultivation depend upon the rain. They have been growing traditional crops, like food grains, like Ragi, Jola, Both Kadugollas and Myasabedas have given utmost important to security and protection. The Kadugollas and Myasabedas are the two tribes found in Chitradurga in the plain. Despite many researchers have studied the tribes.

Key Words:- Chitradurga, , tribes, Adivasi' Kadugollas, Mysabedas, siriyaaji, ancestors, Ragi, Jola, kinship, culture, Bedagugal, etc..

1. INTRODUCTION

Meaning of 'Tribe'

As the name implies, **tribes** are '**Adivasi**' or original dwellers, living in the subcontinent from unrecorded time and possibly driven into the forests by more aggressive settlers - Aryans being the earliest one to socially subjugate them. In order to resist complete domination, tribes evolved their distinct identity through endogamy, their cropping pattern, hunting and food gathering. Above all, in their intensely personal relationship with the forest around them, they formed perfectly balanced rhythms which can best be described as symbiotic.'

According to Oxford Dictionary: "A group of the same race with the same language and customs, who usually live together in the same area".

According to L.P. Vidyarthi; "The tribe is a social group with definite territory, common name, common district, common culture, behaviour of an endogamous group, common taboos, existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy".

A.B. Bardhan defines the tribe as "course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community with a cultural and psychological makeup."

The term '**tribe**' has not been defined clearly in the Indian constitution. Only the term 'Scheduled Tribe' is explained as "the tribe or the tribal communities or group within tribes or tribal communities". These groups are presumed to form the oldest ethnological sector of the people.'

2. RELEVANCE OF THE STUDY:-

This study confines to the hamlets inhabited by kadugollas and myasabedars who have heredity and historical background, in chitradurga district some more hamlets who hamlets who have preserved their district culture in the district. We can see the hamlets inhabited by Lambanis, Korachas, Helvas etc.

This study mainly concentrates on the traditional life preserved by the Kadugollas and Myasabedars and tries to understand their cultural richness, including the changes with the time. Mr. Kirshnamurthy Hanur has studied the cultural aspect of bedars, gollas, and lambanis in his work 'Malenadu Janapada'. The settlements built by Kadugollas and Myasabedars are available in the information (throughout the district). The present study concentrates on the development of hamlets and the features of their legendry heroes.

The two communities have spread over the taluks of chitradurga, Hiriyyur, Challakere, Molakalmuru, Holalkere and Hosadurga. Set ups their cultural centres, from the studies. The Myasabeda's have concentrated in Chitradurga, Challakere, Molakalmuru, and found scarce in Hiriyyur, Holalkere and Hosadurga, taluks.

3. BACKGROUND OF THE STUDY:

Chitradurga district as a fort city, and Historical place. The district ruled by Veera Madakari lineage, The lineage one of the famous Beda or Nayaka race.

The study has tried to know the traditions regarding birth, naming ceremony, attaining puberty, marriage, celebration of pregnancy, death, intervolve in their mode living, dress and food habits etc. Both Kadugollas and Myasabedars living in the hamlets adjacent to villages have retained in the study.

The goals of tribal development in India are best summarized in Nehru's Forward to Verrier Elwin's Book on NEFA. It is otherwise known as "Tribal Panchsheel." The Nehru's Panchsheel (five point) are:

- i. People should develop lines of their own genius and we should avoid imposing anything on them. We should try to encourage culture their own traditional art and culture in every way.
- ii. Tribal right in land and forests should be respected.
- iii. We should try to train and build up a team of their own people to do the work of administration and development. Some technical people from outside will no doubt be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
- iv. We should not over administer these areas or overwhelm them with multiplicity of schemes. We should rather work through and not in rivalry to their own social and cultural instructions, and
- v. We should guide results not by statistics or the amount of money spent by the quality of human character that is involved.

This five point formula enunciated by Nehru stands the corner stone of the India's government policy. This was further elaborated by Elwin, who emphasized the need for the tribal people to come to terms with their own past avoiding danger of pauperism and without creating a sense of inferiority. Elwin stressed on recognizing the contribution of the tribal people in helping the Indian Society as a whole, so that they may feel as they are the part and parcel of India as any other citizen.

Dr. B.S. Guha explained that the tribal welfare goals in such a manner that "schemes for tribal welfare must fulfill two essential conditions namely, conformity to the social values and patterns of the people for whom they are intended and the psychological receptivity and ability of the tribal population to absorb them. Theoretical perfection of a scheme or its suitability to people in general must not be regarded as the criterion for tribal people. Ignorance of these basic facts and inability to appreciate them are responsible for the failure of many developmental programmed which by themselves are unexceptionable."

Tribal development aims at increasing the incomes and strengthening the material aspects of tribal culture through better utilization of the environmental resources, i.e, forests, minerals, flora and fauna, agriculture, animal husbandry, industrial potential as wells as skill of the tribal people.

Physical Setting

Chitradurga District:

Chitradurga district is an administrative district of Karnataka state in southern India, it is popularly called as Fort city. The city of Chitradurga is the district headquarters. Chitradurga gets its name from Chitrakaldurga, an umbrella-shaped lofty hill found there.

Tradition dates Chitradurga District to the period of the Ramayana and Mahabharata. The whole district lies in the valley of the Vedavati River, with the Tungabhadra River flowing in the northwest. During the British times it was named Chitaldroog. The district was practically ruled by all the dynasties.

Nayakas [Beda] of Chitradurga (1588–1779 CE) ruled parts of eastern Karnataka during the post-Vijayanagara period. During the rule of Hoysala Empire and Vijayanagara Empire, they served as a feudatory chiefdom. Later after the fall of the Vijayanagara empire, they ruled at times as an independent Chiefdom and at other times as a vassal of the Mysore Kingdom, Mughal Empire and Maratha Empire. Finally their territories merged into the province of Mysore under the British.

The district is hilly, with lots of forts and villages. Therefore, it is called as a fort city. The district is bounded by Tumkur District to the southeast and south, Chikmagalur District to the southwest, Davanagere District to the west, Bellary District to the north, and Anantapur District of Andhra Pradesh state to the east. Davanagere District was formerly part of Chitradurga. The district is divided into taluks, namely Chitradurga, Hiriyyur, Hosadurga, Holalkere, Challakere and Molakalmuru. It is rich in mineral deposits, including gold prospecting at Halekal, Kotemardi or Bedimaradi, etc., and open cast copper mines at Ingaldhal.

The history of Chitradurga has guided by two important Matt's, Raja Guru Sri Murugharajendra and Taralabalu Matt. Jogi Matti highest airforce place in Asia.

In 2006 the Ministry of Panchayati Raj named Chitradurga one of the country's 250 most backward districts (out of a total of 640). It is one of the five districts in Karnataka currently receiving funds from the Backward Regions Grant Fund Programme (BRGF)

According to the **2011 census** Chitradurga district has a population of 1,660,378, roughly equal to the nation of Guinea-Bissau or the US state of Idaho. This gives it a ranking of 297th in India (out of a total of 640). The district has a population density of 197 inhabitants per square kilometre (510 /sq mi) Its population growth rate over the decade 2001–2011 was 9.39%. Chitradurga has a sex ratio of 969 females for every 1000 males, and a literacy rate of 73.82%.

Chitradurga Taluk

Chitradurga is a Town in Chitradurga Taluk, Chitradurga District , Karnataka State. Chitradurga is Main City for the Chitradurga District It is located 190 km distance from its State Main City Bangalore. The villages in Chitradurga Taluk are Alagavadi, Annehal, Belaghatta, Chikkabennur, Chikkagondanahalli, Doddasiddavvanahalli. Chitradurga. Chitradurga, Chithrahalli, Cholahatta.

Molakalmuru

Molakalmuru is a panchayat town in Chitradurga district in the Indian state of Karnataka. It is near the border of Karnataka state with Andhra Pradesh. It borders the Rayadurg Taluk of Ananthpur district of Andhra Pradesh. Molakalmuru has major villages like Rampura, Hangal. It is famous for the unique Molkalmuru sarees which are manufactured here.

Rampura village is the ancient site of Rama Pura, In Ramayana, Ram had offered prayers to Shiva in a Hill called Jatangi Rameshwar Hill. **Shirekola** village which has Shree Guru Raghavendra Temple located near Rampura. **Jakkalavadike** village near to Siddapura named after old art works in the region. (Jakkalavadike means "House of world art" in Kannada). There are other facets to the village.

Challakere

Challakere is a town in Chitradurga district in the state of Karnataka, India. It is said to be future science city (Now "Oil City") of Karnataka. Indian Institute of Science (IISc) has second campus at Kudapura near the town. The institution would soon be surrounded by other eminent institutions of strategic importance, Bhabha Atomic Research Centre (BARC), Aeronautical Development Establishment (ADE), Defence Research and Development Organisation (DRDO) and Indian Space Research Organisation (ISRO).

Challakere is also known as the 'oil city' of Karnataka and is India's second largest producer/supplier of edible oil after Mumbai. There are as many as 60+ oil industries in Challakere. Not only oil, several other industries like dal, fried gram, rice etc. are also present. The commercial activity in the town is comparable to that of a standard district and the district enjoys a huge business turnover out of town's business. Challakere is famous for kambali (woven blankets) made by the local Kuruba people. Challakere kambali are sent to various markets across India. Challakere weekly market Sunday market has the highest turnover in the state.

Hiriyur

Hiriyur is a town and taluk capital located near Chitradurga. Hiriyur is renowned for having the oldest dam in Karnataka, built on the Vedavati river, and named Mari Kanive. It is most oldest Dam in South Asia. The Water on the dam looks exactly the pre-indigence India Map. Hiriyur is situated along National Highway. Hiriyur is located 160 km north of Bangalore. All the buses from Bangalore going towards Hubli, Belgaum, Davanagere, Bellary pass through Hiriyur. It has a normally dry climate, with low rain fall. During winter (November - February) night temperature may come down up to 18 degrees.

The Vedavati river is dammed here to meet the water needs of the otherwise mostly dry district of Chitradurga. This place lies on NH4, the Mumbai-Bengaluru National Highway, and is a central place for most commuters travelling to southern and central parts of India via Karnataka. Several villages around Hiriyur like Adivala, have been major producers of coconuts.

Hosadurga

Hosadurga is a Taluk panchayat town in Chitradurga district in the Indian state of Karnataka. Hosadurga is located at 13.8°N 76.29°E. It has an average elevation of 739 meters (2424 feet).

Hosadurga is one of the most backward regions in terms of Industrialization. Agriculture is one of the mainstays of this region. Though it has deposits of Limestone, Manganese and Bauxite Ores, only small quantities of Portland cement is manufactured in this region. Coconut is found in abundance and this tree has been a gift to this region. Coconut based Small Scale Industries (Coconut Oil extraction, Coconut Coir etc) are found in this region. Many coconut oil extraction industries are found here as well as coir industries are existed in this area.

Holalkere

Holalkere is a town and taluk headquarters located near Chitradurga in the Indian state of Karnataka. There are 4 hobli head quarters in the taluk called Bharmannaikanadurga, kasaba, Talya and Ramgiri. Hodigere, Chikjajur, Hosadurga are the nearby towns. chickyemmiganur-village Megala Kottige (Kottige), Vaddara Hatti, R.Nulenuru,

Gowdihalli, Nulenuru, Basapura, Talikatte, Hanumanakatte, Rangapura, muddapura lambani hatty it is backward place in taluk are few of the villages which comprise the Taluk. myrada NGO is situated at Holalkere, Davanagere road, from the city 2 kilometers. The activities of NGO are building the poor people institutions like Self Help Groups (SHGs) and Watershed activities like World bank assisted Sujala watershed project implementation and also giving training on different activities. Talikatte, is the big village of the taluk. It has the major population of nearly 10,000. Kuruba Gowda's is the major community in this village. This village has a unique history linked with Vijayanagara' empire. The vijayanagara empire ended in Thalikota war. Talikatte's origin linked with Thalikota. Now this village famed for most teachers in the state. Several tourist spots are in Talikatte. Hazart Shaw Vali Khadris masjid is an example communal harmony. Mari jaathre is the annual fair. Beerasha is the main god of worship of Kuruba Gowda community.

While the Kadugollas worship Kyatppa, Junjappa, Gourasandra Marakka Maralahally Bhutappa etc deities, the Myasabedas worship Thippeswamy etc. Since its a dry area the Jatras and Festivals are celebrated through they offer pooja to Cattle and unity is found among them on this score. The abodes they live have square stone structure in the base and attached roofing's with triangular shape, on top and have a small entrance. This taluk called as Mini Malanadu, and Bayalu Anjaneya very famous God.

4. RESEARCH GAP:

Most of the studies were conducted on tribes, life style, economic condition, structure of society, practices, festivals, occupation, and some study conducted on problems of the tribes especially Myasabeda , kadugolla. Other hand some study conducted on tribal development programs, different schemes and policy. Few studies have been conducted on modern life styles of Myasabeda and Kadugolla tribes. This study going on especially conducted on integrated approach of Myasabeda and Kadugolla tribes in Chitradurga district.

5. Findings:

The inhabitants of hamlets live and maintain distinct culture without assimilating with villages or others. The beliefs, observations and social controls offering to deities are all distinct, even in hunting, cattle rearing and latest in farming activities. They suffer from poverty and unemployment there is no sufficient earning for the leading of life.

Living separately:

The inhabitants of hamlets are distinct due to the traditions they follow for electing out their living. The traditional forms of a hunting, cattle rearing etc group them together, for security, unity and community feeling.

Distinct name:

While the tribals have distinct names, the hamlet dwellers do have distinct names. Some tribals have Khasi, Caro, Todas, Mundas and Santals etc, the hamlets in Chitradurga have separate names , for example Kadugollas, Myasabedas and Lambanis etc. These names denote their castes or tribes and as such distinct in nature, the names such as Konjadiya, Kariobi, Siriyajji, Kyasappa, Patappa, Katappa and Ningavva are some names are linked to certain deities, the names among Myasabedas such has Papayya, Palanaik, Surayya, Dodapalayya, Gadri palanayak etc have tribal character. some hamlets do have the names of individuals.

General language:

The language is the communicative media in the world. The inhabitants of the hamlets since belongs to tribe. It is difficult to understand their language by others, while the Kadugollas talk in kannada language, the Myasabedas converse in telugu and their languages denote their tribal character.

Beliefs among ancestors:

The inhabitants of hamlets have reposed more confidence in ancestors and elders, and they worship as deities. This system of worshipping rests on their clan and family. A ritual of worshipping the deceased as deities in the articles such as Sword, Bow, Blade, gang stick used by ancestors etc.

Kinship System:

The tribal community has been giving importance to kinship is a practice. The family descent, relationship all based on kinship since their brotherhood, friendship feelings are deep. They do express their love and affection in family, marriage and occasions etc.

Religious beliefs:

The hamlets dwellers have more religious consciousness and faith. They are basically nature worshippers, since they rely more on nature. Nature worshipping, parental worshipping, worshipping of family, deities, tools, both Kadugollas and Myasabedas find sacredness in air, water, earth, sun, moon, trees, cows etc. Likewise they worship bowl, stick, blade etc.

Administrative setup:

The culture of hamlets is inclusive on administrative setup. The power is distributed among the hamlets head, elder king, dasayya, kilari and peon etc on traditional system. Their power might be hereditary or they choose some leader for the purpose. Every one is hierarchically respected and important. Nobody is high or below as the welfare of the hamlets is supreme.

Simplicity and self sufficiency:

The inhabitants of hamlets lead a very simple life. Their simple living coupled with their more addicted to traditions before, the opening up to education and living on their hamlets two to three kilometres away from villages has been found by researchers. Their life has been intertwined with animals as well as nature and their desties or services are total and complete the avocations such as cattle rearing, fishing, hunting, fruit gathering and even farming etc have not improved their living conditions. as such many are poor with out primary living conditions, since many schemes of government have not reached them. Despite the urgency of change they have not come out of their simplicity, which is an example for their commitment to simple living.

Feeling of unity:

The striking feature in hamlets is the unity among the inhabitants. In earlier days they had to protect themselves from natural calamities and animals. Their separate dwellings from villages was inevitable for unity concept. The problems, miseries, dangers and celebrations, festivities they have exhibited their unity and for any sacrifice.

Necessity of protection:

Both Kadugollas and Myasabedas have given utmost important to security and protection, from wild beasts and observing their traditional life style. Their concept of pollution and cleanliness too has added they put up fence around hamlets for both preserving purity and protection.

Community of intra caste marriage:

The inhabitants of hamlets recognise intra caste marriages like the aborigins. The marriges are celebrated on the basis of clans sects. One cannot marry inside the clan but out side the clan. Inter caste marriage is prohibited and such people are barred from entering the hamlet. Marriages among blood relations is also barred. The elders and the pujari(appointed worshipper) play an important role in marriages. The areas of south zone tribes such as Todas, kadukurubas, urati, goligas, tiruvas, khadagas, kadars, chenchus, Myasabedeas, kadugollas, live in kodagu, mysooru, cochin, andrapradesh and tamil nadu regions.

The tribals who live in southern zone are backward in civilization are able bodied and do heavy manual jobs of late many have adopted farming and are trying towards modern world is noted in studies.

Economic Conditions of Tribal

The economic activities of tribes have been divided in to two major heads.

1] Non- agriculture activities:- Hunting wild animals, and they living together, who sharing his hunted animal flesh, skin, bones, and other parts of body. Animal husbandry, milk products, Sheep farming, collecting nuts from the forests, petty sheep business at market, usually who called as Dallali. Playing crucial role in sold of sheep at markets. They also given herbal medical therapy to some deceases. [Nati vaiydyhas].

2] Agriculture activities:-

Farming:- The majority of tribal are agriculture labourers, small farmers and they have shifting of cultivation, but the cultivation depend upon the rain. They have been growing traditional crops, like food grains, like Ragi, Jola, etc..

Due to the lack of mechanization of agriculture they have less income because of that their economic condition is not bad..

Many studies have been conducted on hamlets. All these are culture based and have the cultural facets of hamlets. A social study is part of cultural study. Many folklore studies have also been conducted so far.

Many references on the hamlets are found on a perusal of shambha kruthi edition kannadu-karnataka-1(1999) shambha jhoshi.

The hamlet dwellers such as kurubas, yadavas, yadaturvashas, kanadas, gouligas, halapykas etc are noted by the author. He gives their bases and shelters, he has also noted their celebration of hamlet festivals and their respect given to cows etc.

He has also noted their wanderings, bases, language, their struggles, valor etc are reviewed in the work. He has explained the hero stones of heroic deeds achieved by some hamlet dwellers found 4th and 6th centuries in Karnataka. In one of the stone if is stated that an 'individual has attained heaven for dieing in a battle for cattles', Is carved in a stone. He has also noted the cows herd were important to hamlet dwellers as recorded in the gazretter of khandesh.

The kurubas, Maleyas, Halabas found in the upper reaches of river Godavari were not a residual class but were nearer to kannada clans. The billavas were important among them who were in lakhs in both khandesh and gujarath. They have been derived from the word Billu(bow), and were a threat to british army commanders due to their valor. These people were in forefront in fights against moghals and muslims. For the success of rajputs thge Billavas were mainly responsible. The same Billas has become badas in course of time Mr. Jhoshi claims.

Shambhakruthi edition kannada-kamnudi edition-2(1999) shambha joshi. Prof V.R Dixit who has received this work has opined that kalavas were ferocious and had forcibly taken away cow herds etc. He has also noted that the andaka urushins in the Mahabharatha were cattle herds and belonged kuru lineage. Kuruva means shepherds. The shatavahans

and the kings of vijayanagar were kurumbas. He declares that as recorded in 'kuruvamsha prastuijow' the lineage of yadaturva, was kuru clan from the above explanation these clans were cow herds definitely, he asserts.

He cites that the yadu-turvas, kuruvras and panis were living in hamlets in sindh-punjab, before the advent of Aryans 2500 before Christ. The inhabitants of hamlets worship female deity. But among Aryans it is not so he also notes that these people had matriarchy system and the son of a daughter had the right to be the head, not own son etc.

The group living was a necessity in olden days, these are called 'ganas' which is the speciality of hamlet dwellers. They used to select an elder for guidance not a king ship. The practice of ruling the community a deity group was an old system. The shambha study noted this system was in vogue among the yadavas of Mahabharata period.

Totally the shambhas work with many records explain their ancient lineage from the period of Vedas and Harappa-mahenjodaro period, that they were hamlet dwellers.

Method of Analysis

Some general remarks about the analytical procedures used in this study are present here. The purpose of analysis is primarily to assess the socio-economic condition and government benefits of the selected tribes. Therefore, the researcher's main task was to bring out stratification, as it existed in terms of social and economic endowments. In doing so, important differences were identified within the tribes. The analysis put forth in this study was based on micro level data obtained from the population.

Percentage of Analysis

Percentage analysis and tabular presentation were used to study and compare the socio-economic conditions of the scheduled tribes. The differences in the family size, age and sex among the households were taken for this purpose. The class intervals were formed on the basis of percentage.

6. CONCLUSION;

The Kadugollas and Myasabedas are the two tribes found in Chitradurga in the plain. Despite many researchers have studied the tribes, the social and economical changes, identification and uniqueness of tribes and how the communities receive the changes needed to be studied. With this purpose the study was undertaken. The bases of the communities, geographical area, population, their rituals and celebrations, origin of the clans, legends, stories and their oral traditions etc are discussed. The confusion created in the name of progress and changes are identified. With out alternate remedy they have settled in farming activities where the lands have become barren, and seepage areas confronted with untimely rains, are uncertain in their lives. Their cattle rearing profession was promising under forest cover previously. But today it is disturbed one. Despite these problems and challenges, they have retained the culture of tribes.

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